

THE

South-Carolina Gazette.

Containing the freshest Advices Foreign and Domestick.

FROM SATURDAY September 26, to SATURDAY October 3, 1748.

Mr. Timothy,

AS it is an usual Thing in Disputation, when any absurd Proposition is advanced to vary the Expression, in order to make that Absurdity the more apparent; at the same Time preserving and maintaining the Author's proper Sentiment and Meaning, I was not so stupid as to imagine any one Reader, of common-Sense could mistake my Words for the Reverend Mr. Smith's, since the Alteration was made purely to heighten the Ridicule, especially as I had marked his own Words, *and no others*, with Italick Characters, against which lay the main Strefs and Force of my Objection. However, as he seems to be very angry with my Expression, and as I am willing to remove all Pretences for Cavilling or Strife about Words, I hereby desire the Reader, who may think my *Postscript* worth a second Reading, to restore Mr. Smith's own Words, as follow, 'That God has from Eternity elected a certain determinate Number of Men to Life and Salvation, and that Christ died for them, and no others.' And then coolly and calmly consider and deliberate with himself, whether the Force of those three Texts I objected against this Article of his Creed, be in the least lessened or diminished. For, granting that this certain determinate Number of the *Elect*, shon'd include the *one half* of Mankind, (which is too large a Concession for those Persons, who always term the *Elect* the *few*) then the *other half* must necessarily be excluded by those Words, *and no others*; whereas the three Texts I had quoted assure us in expresse Terms, that Christ died for the *whole World*, for *all Men* and *every Man* in that World: So that use my Words, or those of this Reverend Divine, the Argument will stand and remain exactly as I had stated it. Wherefore the several *Squibs* he has thrown at me, as

they consist chiefly of my own Words, will not make the least Impression, more especially the *cacata charta*, since we all know who has afforded the most ample Subject for Reprisal.

PHILARETES.

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L I S B O N, May 2.

THE Plan of the Ground is now laid out, on which the King is to erect a new Patriarchal Church, and a Palace for the Patriarch. The very Models of these two Fabricks cost more than some of the most sumptuous Churches in Europe, his Majesty having for this End employ'd the most celebrated Architects of Italy and France, and sent Orders abroad to view the finest Churches in Christendom. The Patriarchal Church will be a compleat Master-piece, and must out-do both those of St. Paul at London, and St. Peter at Rome, if it be executed according to the grand Design of his Majesty, who has appropriated several Millions for it; and six or seven hundred Houses are soon to be pulled down, which the King has purchas'd, to make a proper Sight and Opening for the Two Structures.

Berlin, May 9. The 7th Instant about two o'Clock in the Afternoon, M. Sydow, a Capt. in Prince Charles's Regiment, proceeded by Ten Postillions blowing their Horns, arriv'd here from the King's Army in Silesia, with the agreeable News that the Fortrefs of Brieg surrendered the 4th Instant. By the Capitulation the Commandant is bound never to bear Arms against the King; the Garrison is also obliged not to serve against his Majesty for Two Years to come.

Stockholm, May 7. The King will speedily nominate the General Officers that are to serve in Finland. A Plan of Military Operations has lately been settled in the Secret Committee of the Dyet, but is kept very secret.

Constantinople,

*Constantinople, April 15.* Several Divans having been held to consider what Answer to return to the insolent Demands of the Persian Ambassador, a most vigorous War has been resolv'd on, rather than consent to them, and the Preparations for it are actually begun. Nevertheless, the Menace of this new War has put the Port into a very great Confusion; for 'tis very much to be fear'd, that if a Disaster should happen, the Sultan would be depos'd, and another put in his Place to head the Forces. The Divan has resolv'd to equip forthwith 12 Sultanas, or Men of War of the Line, 12 Gallies, and 24 Galliot; which, 'tis given out, are destin'd against the Maltese, but many People think otherwise.

*Petersbourg, May 9.* The Major who conducted the Seraskier of Oczakow, and the Bashaw of Bender, to the Frontiers, is return'd, and has made a Report of his Commission to the Government. He says, the Bashaw of Bender was very melancholly all the Way, and especially when he took Leave of him; fearing that when he arrives at Constantinople, his Head must answer for the Miscarriage of the Battle of Choczim; but the Seraskier of Oczakow appear'd very brisk. Upon Advice of the Swedes putting to Sea 15 Men of War and 40 Gallies, all our Men of War in a Condition for Service are fitting out, besides 80 Gallies, and we reckon it will not be long before an English Squadron arrives in the Baltick to join ours. Mean time, the Fortifications at Wybourg go on with the greatest Diligence; several Regiments are marching on that Side, and all the Generals that are in the Towns situate in the Baltick, have Orders to prepare their Field-Equipage.

*Brussels, June 22.* Twenty large Pieces of Cannon have been sent from hence to Luxembourg, where all sorts of Provisions and Ammunition continue to be sent, in order to put that Place in a good Posture of Defence. The French keep very quiet upon our Frontiers, but Advices from the Rhine and the Moselle bring, that the French Troops which are in those Quarters were preparing to make a Campaign.

They write from Lisle, that an epidemical Distemper prevails there, which every Day carries off great Numbers of People.

*Paris, May 31.* 'Tis reported that the Elector of Bavaria is trying if he can borrow a Million of Florins at Genoa upon some Jewels which he has sent thither, valued at a Million and Eight Hundred Thousand Florins, and that he offers to give Four per Cent. Interest. Letters of the 6th from Turin say, that since the first Instant there has fallen so much Snow, attended with so piercing a Wind, that it has done great Mischief to the Fruit-Trees, and particularly to the Vines and Mulberry-Trees, whose Leaves serve to nourish their Silk-Worms.

## LONDON, June 30.

Letters from Portsmouth advise, that on Friday Afternoon Sir John Norris in the Victory sail'd from Spithead to St. Helena in Company with the St. George, Cambridge, Buckingham, Bedford, Nassau, Lenox, Argyle, Assistance, and the Blaze and Lightning Fireships; that the same Evening the Gosport anchor'd in St. Helena Road from the Downs; and that on Saturday Morning Sir John was join'd by the Royal Sovereign, Royal George, Duke Malborough, and Essex from the Downs and the Elizabeth and Ruby from Plymouth; when the whole Fleet (the Marlborough excepted) put to Sea on some Expedition unknown; that the Fleet was seen to come to an Anchor in the Offing, about seven or eight Leagues Distance at Night; but that on Sunday Morning they were out of Sight. The Strength of the Fleet is as follows:

| Rate, |                 | Men, | Guns. |
|-------|-----------------|------|-------|
| 1     | Victory         | 850  | 100   |
| 1     | Royal Sovereign | 850  | 100   |
| 1     | Royal George    | 850  | 100   |
| 2     | St. George      | 750  | 90    |
| 2     | Duke            | 750  | 90    |
| 3     | Cambridge       | 600  | 80    |
| 3     | Buckingham      | 480  | 70    |
| 3     | Bedford         | 480  | 70    |
| 3     | Nassau          | 480  | 70    |
| 3     | Lenox           | 480  | 70    |
| 3     | Essex           | 480  | 70    |
| 3     | Elizabeth       | 480  | 70    |
| 4     | Assistance      | 300  | 50    |
| 4     | Argyle          | 300  | 50    |
| 4     | Ruby            | 300  | 50    |
| 5     | Gosport         | 250  | 44    |
|       | Blaze           |      |       |
|       | Lightning       |      |       |
|       | Fireships.      |      |       |

We hear that a Number of Tenders have received Orders to sail directly to different Ports to impress Men for his Majesty's Service.

It is currently talk'd, that the Troops which are to be sent to the West-Indies will be transported from Gibraltar and Port-Mahon, those Soldiers being thought to be the most proper on Account of their being used to a hot Climate, and that other Troops from hence will be sent to Gibraltar and Port-Mahon, to garrison those Places in their Room.

The Mary, Withie, from Newfoundland, is taken by a Spanish Privateer and carried into Lisbon.

# CHARLES-TOWN, October 3.

By Capt. Croftswaite from London, we are inform'd, that there is yet great Likelihood of an approaching War with France. — That 10 Men of War with about 80 Transports were sail'd for Jamaica, with Supplies for Admiral Vernon. — That his Excellency James Glen, Esq; was to embark for this Government (the first of September last) on board his Majesty's ship the *Bedford*, commanded by the Lord Forrester.

The Ship *Francis* and *William*, Capt. Nathaniel Howland, (bound from hence for Antigua) was taken on the 2d of May last, off our Bar, by a Spanish Man of War Snow, and carried into the Havannah. Capt. Roub from North-Carolina for Hull, was also taken by the same Vessel, the 12th of May, off Cape Fear. As was also on the 27th, a Brig. commanded by Capt. Phenix from New-York for Jamaica; a Snow, commanded by Capt. Montgomery, from Antigua for Virginia, and one Capt. Mitchell in a Sloop from Antigua for this Place, who are all carried into the Havannah.

We hear, that two Irish Men on board the aforesaid Man of War, (having been at Cape Fear) persuaded the Spaniards to land in the Night, and surprize the House of Roger Moore, Esq; where they assured them they might get a considerable Booty; but the Man of War's Station off Cape Fear being expired, prevented the Execution of this Proposal.

The Greyhound of Bristol, homeward bound from Jamaica, was taken by the Spaniards the 3d of June, and carried into Warrio.

The Indian Quern, Capt. Dolman, from North-Carolina for Bristol; the Gale Frigate, Capt. Blackburn, from Jamaica for London, and Capt. Walker in a Snow from Lancaster, are all taken and carried into the Havannah by the Spanish Privateers.

From Providence we have receiv'd the disagreeable News, that the *Pearl* Schooner, of this Port, was cast away (in her Passage to that Place) on Abaco Keys, where she was immediately stove to Pieces; Capt. Baine and his Crew escaped with much Difficulty.

Custom House, Charlestown, Entred Inwards.  
Snow Post-Boy, John Friend from Bristol.  
Entred Outwards. None.

## Cleared for Departure.

Brig. Mary, John Mason to Bristol.  
Brig. Union, James Park to Boston  
Brig. Carolina, John Murray to St. Kitts.  
Schooner John & Mary, James Barret, and  
Sloop Exeter, Mansfield Tucker to Providence,  
Sloop Mary, David Marshal to Antigua.  
Sloop Elizabeth, John Schermerhorn to New-York.

Exported from this Place since Nov. 1. 1740. Rice 79991 Barrels, and 2137 Bags. Pitch 11831 Barrels. Tarr 1811 Barrels. Turpentine 1691 Barrels.

PRICE of the following Goods, of the Produce of this Province, viz.

|                              |                             |
|------------------------------|-----------------------------|
| Rice 30 s. per C.            | Staves 15 l. per 1000       |
| Pitch 92 s. 6 d. per Barrel. | Indian Corn 25 s. per Bush. |
| Tarr 42 s.                   | Indian Pease 20 s.          |
| Turpentine 20 s.             | Potatoes 10 sh.             |
| Skins 16 s. 6 d. per lb.     |                             |

## Of the Produce of Foreign Parts.

|                               |                             |
|-------------------------------|-----------------------------|
| Egypt Flour 6 l. per C.       | Barbad. Rum 20 s. per Hhd.  |
| Philadelphia Flour 5 l. 10 s. | St. Kitts — 18 s. 6 d.      |
| Biscuit Milk 4 l. 2s. Cask.   | Melasses 20 s.              |
| White 3 l. 10 s.              | Salt fine 15 s. per Bushel. |
| Middling 8 l. per C.          | coarse 12 s. 6 d.           |
| Ship 7 l.                     | Madeira Wine, 95 l.         |
| Brown 7 l.                    | per Pipe.                   |

## Advertisements.

WHEREAS I have been desired and encouraged by several of my very worthy Friends and Benefactors in the Country, to sell their Rice, &c. for them this Crop on Commission, am therefore to acquaint them, that I intend to reside constantly in Charles Town, from the first of November next, in order to give my due Attendance to their Favours, and which shall be executed with the utmost Integrity and Punctuality by  
Their most humble Servant.  
Adam M<sup>d</sup>Donald.

IN the Snow Post-Boy, John Friend Master, from Bristol, we have just imported, a parcel of various sorts of negro cloth, blue and green plains, strip'd duffils, negro rags, green, blue and scarlet calumances, italians, broad cloths and suitable trimmings, striped swan skins, fine white flannels, broads indian trading guns, loaf sugar, cordage and sundry other goods, besides a great variety of European and India Goods lately imported in other Vessels, all which we shall sell very reasonably, at our Store below Col. Brewton's in Tradd street.

John Savage & Corp.

STRAY'D out of Pasture, from Wappoo-Creek (where William Webb lived) 14 or 15 Head of Steers, branded HNB in one, and some of them RW. If ever taken them up and secures them, and gives me Notice, shall have 10 sh per Head.

Richard Wright.

NB Lost a pair of small Girls dressed damask Shirts (green and white) with a pair of silver Buckles in them mark'd S.W. And stolen, two silver Tea Spoons with a Crest on them, an Arms and a broken Spear. Whoever brings them to the above Subscriber shall have 20 sh. reward or in proportion for any part. If offered to Sale 'tis desired they will be kept.

TO BE SOLD at publick Vendue, on Tuesday the 2<sup>th</sup> of this Instant October, between 600 and 1000 pair of Negro Shoes, and about 200 pair double channel'd Pumps and Shoes, one Negro House Wench and Child, with sundry other Goods; likewise a Lot in George Town Vinyard, with a Dwelling House thereon; Three Tracts of Land on Wild Ped e, 14 Miles from George Town, one of 675 Acres, one of 400 and the third of 350; another Tract of Land on Lynch's Creek, containing 400 Acres, in the Township. Credit will be given (if required) for the House and Land, the Buyer giving good Security; the rest for ready Money or Credit till New Year's Day.

NB. All Persons indebted to Joseph Robinson, either by Bond, Note or Book Debts, are hereby desired to discharge the same by the first of January next, (that he may be enabled to satisfy his Creditors) otherwise they may expect farther Trouble.

TO BE SOLD or leas'd for a Term of Years, a Plantation, pleasantly situated on Wando-River, with a parcel of valuable Slaves, a large good Dwelling house, and several other Conveniences thereon, besides a fine Garden and Orchard. Whoever has a mind to purchase, or take the same on Lease, may acquire of the Subscriber on the said Plantation and be satisfied by

Susanna Walker.

Run away from William Glen in Charlestown; a Negro Wench, named Judith; she is a short squat Woman, and had on when she went away a check'd Jacket and Petticoat, speaks English pretty well. Whoever brings the said Wench to the said Wm. Glen, or acquaints him where she is entertain'd shall have £5. reward.

JUST IMPORTED in the Turtle Dove, &c. Several both from Bristol, a huge assortment of white, blue and green NEGRO CLOTH and strip'd DUFFILS, and to be sold reasonably by

Thomas Janya.

SEVERAL Head of Cattle stray'd into my Pasture at Hillsborough. Any Person describing the Mark may have them again of

Elizabeth Hill.

IMPORTED in Capt. Smith from Bristol, by John Watson Negro Cloth, strip'd Lindley's, strip'd Swan-skins, strip'd Cottons, white Flannel and strip'd Duffils.

HIS Majesty's Ship the TARTAR being order'd Home, all Persons are desired to bring their Accounts and settle with

James Webb.

JUST IMPORTED in the Back-skin, Graston Deane Master from Bristol, white, blue and green plains, strip'd duffils, currans and railins in jugs, 4, 10, and 20 penny nails, broad hoes, sash glass, tobacco pipes, bullets and small shot, empty quart bottles, single rebin'd sugar, yarn stockings, rivetted handled knives and forks, strip'd flannels, &c. which will be sold reasonably, by

Hill & Garret.

**TO BE SOLD, for One Year's Credit, or**  
a longer Time, if desired, a Plantation 8 Miles distant from Charles-Town, containing about 190 Acres of Land, together with a parcel of valuable Slaves, fit for the Houle or Plantation Business, most of them born in this Country. Any Person who has a mind to purchase may enquire of

Benjamin Whitaker.

**JUST IMPORTED in the Charming Betty,**  
Alex. Wedderburn from London, and to be sold by Isaac Holmes in Broad street, oznabrigs, 3 4th, 7 8th and yard wide garlix, tandem holland, cambricks, nails and locks of all sorts, Rice sieves, womens stuff, damask, callimanco and leather shoes, boys and girls leather shoes, gloves of all sorts, broad cloths and German serges and trimmings, cotton romals, callicoes, shott and bullets.

**WHEREAS** at a General Meeting of Messrs. Anthony Mathewes & Comp on Wednesday the 9th Instant, a Call was made by the Cashier and three of the Managers of the said Company, pursuant to their Articles of Co-partnership, for every Member of the said Company to pay in to the said Cashier one fourth part of the Sums they were respectively interested and engaged in the said Co-partnership: And where as some of the said Members have neglected to answer the said Call by paying in their respective Proportions as aforesaid, this is to give Notice to all such Persons that the following is an Extract from one of their Articles, by which they will perceive the Loss they are like to sustain by such their Neglect, in order that for the future they may be more punctual in Case of any future Calls.

"We do hereby oblige ourselves and our respective Heirs, Executors and Administrators, that on Calls by the said Cashier and any two of the said Committee, to pay to the said Cashier and Committee all such Sums of Money, in the lawful Paper Bills of Credit of this Province, as shall be our respective proportionable Parts, according to our respective Interests in the said Co-partnership. And that in case our Refusal or Neglect, by the Space of three Days to pay the same; every such Person so neglecting or refusing, shall (besides his remaining liable to pay the same) be further subject and forfeit and lose all his and their respective Shares and Interest in the said Co-partnership."

September 18, 1741.

By Order of the Directors.

James Osmond, Cashier.

**THIS** is to desire all Persons that have any Demands on the Estate of Thomas Gadsden, Esq; to send in their Accounts that they may be paid off; and also those who are indebted to the Estate, are requested punctually to comply with their Engagements, there being a Necessity to call in all that's due to that Estate as soon as possible, that a final and speedy Settlement may be made by his Executors

Hill & Gurrard.

**THE** House wherein Mr. Samuel Prioleau now lives, is to be let on the 8th of October next. Enquire of

Edward Croft.

**WHEREAS** the Co-partnership between Alexander Wood, Patrick Brown, Archibald M<sup>c</sup>Gillivray, William Sludders, Jeremiah Knott and George Cassings still continues. This is therefore to forwarn any Person or Persons whatever not to trust or credit any of the said Company on the Company Accounts, except Archibald M<sup>c</sup>Gillivray, who is appointed sole Manager and Director of the said Company. In Witness thereof we have hereunto set our Hands this 11th Day of September, 1741.

William Sludders.

Patrick Brown.

George Cassings.

**IMPORTED in Capt. Wright from London,**  
and Capt. Smith from Bristol, a good assortment of very best hard metal pewter, oznabrigs and other thread, British made sail canvas, 4, 6, 8, 10 and 20 penny nails, hinges and locks of most sorts, and variety of ironmongery ware, brass furniture for drawers, Hyson Tea at 4 l per lb. and sundry other Goods to be sold on easy Terms by

John Beswicks.

**THE** Plantation whereon Do<sup>t</sup>. Martini now lives, on Goose-Creek Road, and about 9 Miles from Charles-Town, is to be sold, with a good large Dwelling House, Kitchen, Wash house, Store house, Milk house, Poultry house, an Overseer's house, and a large Barn, all entirely new, a very good Garden and Orchard, containing all sorts of Fruit Trees, &c. Any Person inclinable to purchase the same, may treat with me on the spot, and have long Credit given, paying Interest from the Day of Agreement, and giving such Security as shall be required by

John Martini.

**HIS** Majesty's Ship the TARTER being order'd Home, all persons are desired to bring in their Accounts and settle whatever Business they have, (before the ship comes from Halifax) with

George Townsend

**WHEREAS** it is become absolutely necessary to call in the Money due to Messrs. Anthony Mathewes, & Comp. These are to desire all persons indebted to the said Company to prepare immediately to discharge their respective Debts due to the same. And as nothing but the most urgent Necessity could prevail upon the said Company to call in their Money at this Time, it is hoped. That no Person will in any sort fail of complying with this Request, or take it amiss if their Bonds should be put in Suit in case of their Failure therein.

By Order of the said Company,

James Osmond.

**TO** be sold at publick Vendue on Thursday the 7th of October next, at the House lat of John Brand, decens'd, all the real and personal Estate of the said Brand, for ready Money only, by

Peter Jeyes.

N B. All Bonds and Notes that are not discharged will be put in Suit immediately after the Sale.

**JUST** imported from New-York, in the Ann, Capt. Bonor, and to be sold by Mess. Schermerhorn and Johnson on the Bay, good Elephas Flour, brown, middling, milk and water Bread, all very reasonable.

**THESE** are to give Notice to all Persons who are possessed of any of the Promissory Notes of Hand of Messrs. Anthony Mathewes and Comp. that James Osmond is, and at all Times hereafter will be, ready to pay on the said Notes upon sight as they shall be brought to him for that Purpose; and the said Possessors are desired to bring them in to be paid off accordingly.

James Osmond, Cashier.

**JUST** imported in the Ann, John Bolton Master, from New-York, best Elephas Flour, white and Ship Bread, and to be sold by John Dart at his Store in Tradd-street.

**GOOD** white, blue and green Negro Cloth, and strip'd Duffels, just imported, and to be sold by

Nicholson, Sturbrick, & Comp.

**Brought to the Work-House in Charles-Town,**  
Wednesday the 1st of July. Jack, a Negro Fellow, says he belongs to Capt. Thomas now at Georgia, has on a blue Watch Coat, taken up by the Watch in Charles-Town.

Friday, the 31st of July. Jack, a Run-away Negro Fellow, says he belongs to one Smith in the Country, has on a white Negro Cloth Cap, Jacket and Breeches, taken up by a Negro Fellow belonging to Mr. Thomas Elliott.

Wednesday Aug the 19th. Paul Snysse, a Run-away indentured servant Man, says he belongs to Coll. Alex. Vander Dussen, taken up by Mr. Jeremiah Lancroft at New Windsor.

Monday the 24th of August. A run-away Negro Man, and Woman, who say they belong to one John Haynes, taken up by John Serjeant, Eleven Miles South-westward of Dorchester.

Tuesday the 25th of August. Jimmy, a run-away Negro Fellow, has on a Negro Cloth Jacket and Cap, and says he belongs to Mr. Peter Villeponteux; taken up by Benjamin Neal.

Wednesday the 26th of August. Marquis, a tall run-away Negro Fellow, says he belongs to Mrs. Dry, but was left under the Care of the Honourable Col. Blake.

## P O S T S C R I P T

A Squire he had whose name was Ralph  
That in th'adventure went his halt.  
His knowledge was not far behind  
The Knight's but of another kind;  
And he another way came by't,  
Some call it *gifts* and some *new light*.  
A liberal art that costs no pains  
Of *study*, industry or *brains*.  
His wit was sent him for a token,  
But in the carriage crack'd and broken.  
And as he got it freely so  
He spent it frank and freely too;  
For *Saints* themselves will sometimes be  
Of gifts that cost them nothing, free

A poultry wretch there was half starv'd  
That him in place of *zany* serv'd  
Hight *Whacum* —————  
————— who beat his dirty brains,  
T'advance his Master's fame and gains.

Hud.

To ZEALOTS the first and second, less or more dignified  
or disguised.

*Messieurs,*  
WHEN I published in the Postscript to the Gazette No. 382 some Extracts of Letters from New England, I imagin'd I had a Right so to do upon a double Account. First, as the Way was led by one of you in giving to the World Extracts of no less than eight Letters by Way of Panegyrick on Mr. *Whitfield*, which in my Opinion seem'd to betray so enthusiastick a Spirit and Want of Judgment in the Writers, that I was apprehensive the Gentlemen of New England in general might be brought under Censure from your ill-tim'd Conduct in this Particular; which Censure I was sensible they did not all of them deserve, as there were several of that Province within my Knowledge, who were Men of Worth, Candor and good Sense who had not sacrificed their Reason to the Pretences of Religion, nor bow'd the Knee to *Baal*: Therefore to rescue those Gentlemen from the Calumny and in some Measure to dispel that Mist which your Letters had rais'd, I publish'd the Extracts of two Letters sent to me from Gentlemen of equal Weight, Dignity and Figure in those Governments with any from whom your Epistles were sent. As this was my Motive, I had reason to expect a fair and gentleman like Treatment from any Person, who shou'd think proper to controvert the Matters rehears'd in those Extracts; especially from one of you who sat the Example and who profess yourself of the Order of the Priesthood, which you have told us includes in it that of the Gentleman. But instead of this how differently have you behav'd and departed from the Point! Instead of answering the Facts alleg'd in the Extracts you fall foul on the Editor of them, and charge him with cooking-up and obtruding upon the World infamous Falshoods. When you are driven from this Point, you then think to slur over the Matter with a Heap of *Billingsgate* and *Scandal*, false and infamous *Scandal*; absolutely beneath a Gentleman and altogether unbecoming a Man who pretends to clerical Orders. Indeed your Behaviour in your last extraordinary Performance is such, that I imagine I should have been fairly acquitted in the Judgment of every Man of Sense from entering further into a Debate with Men, who by what they have already produced to the World seem determin'd at all Adventures to support their Cause: Men who neither write with the Spirit or Decency of Gentlemen, nor the Virtue or Religion of a Clergyman: Men therefore with whom a prudent Man would choose to have little to do. And indeed it is very probable I should have answer'd you with Contempt and Silence, but that it was imagin'd such a Conduct would be confuted by you and your weak Ad-

herents, into Victory and Applause. And therefore I hope 'twill not be tho't amiss to take the following Notice of you.

But here I am very sensible how much I stand in need of an Apology with the intelligent Reader, with Men of Taste and Politeness, for bringing before them such a Medley of Matters serious and ridiculous, as must be done, in order to give a proper Reply to the Productions of such Writers with whom I contend; but from the candid and sensible, I hope to find an Excuse, more especially as I follow herein the Advice of the wise Man, who directs us to answer a Fool according to his Folly, lest he be wise in his own Conceit.

The Zealots begin with telling their Readers 'That they attribute it either to Passion or want of Genius and Poverty of Understanding that I fetch in my Materials from Things so foreign to the Point in hand — Pray, say they, what had V.D.M. *bonest* Arminius, Dr. Chip and Whiteby; what had Election, St Crispin and the Tanner, Angels and Hottentots, to do with the late Extracts or the Remarks upon them? Are yee really so ignorant as not to see what they had to do with them? Prithee Zealot the first, look over thy Remarks and Philanthropos's Letter once more, and you'll then find I imagine some Tendency in 'em to correct thy Vanity, Child! And tho' they should be so unfortunate as to prove unsuccessful in the Design, as from thy Incurable Ignorance there is now reason to fear they may, yet my Intention was nevertheless good towards thee, and thou oughtest to thank me for it. You say 'You are at no Loss to guess who those Gentlemen of Sense, Learning and Candour are who have so contemptuously pronounc'd V.D.M. unequal to the Task he undertook against Arminius' Now here lies the Sting! Why I'll tell thee then; guess among the Men of Sense, Learning and Candour and you'll certainly guess right, otherwise thou must guess again. But you bid the Printer 'tell these Gentlemen that that Writer and his voluminous Performances have had the Sense and Applause of so many and Men of such superior Figure in the Republick of Letters that he is secure in his Reputation.' Here I much doubt a Mistake or something worse. What, many Men, and those of superior Figure too, in the Republick of Letters, give their Applause to these Performances, these wretched Affections of *Will* and *Learning*, without, either, more than is to be found every Day in any Dutch Commentator! But I fear thou slanderest the Republick of Letters, and that neither that Writer, nor his Performances, nor the Men thou wottest of, were ever heard of therein. Art thou sure thy Faculties have not deceived thee? Hast thou not mistaken the Parables of *Grab Street* for the Heights of *Paradise*? Prithee let us know the Names of but half a Dozen of these same Republickians, which thou knowest thou mayest easily do, out of so many, which to be sure includes a Hundred or Two, to convince the World of the Greatness of thy Hero's Worth, and the Incredulity of his and thy Opponents.

But you go on and tell the Printer to whisper it in the Ear of the low Writer you contend with, 'That his own Character does not grow quite so fast as his Belly, but dwindles every Day in the Esteem of all that you know of a serious and truly religious Character; and that you verily believe his spiteful Opposition to the Work of God in New-England is not the most ready Way to retrieve it.' Prithee my Dearest, (for there is so much *Will* in this it must be a joint Production.) how long is it since you have learn'd to measure the Extent of Mens Characters by the Size of their Bellies? The Thing indeed may seem new, and well enough suit the Character of an *At all*, but is not methinks quite so decent or becoming in a pair of starch'd V.D.M.'s. But however, if it be a good Way of taking the Extent of a Man's Character by the Bulk of his Belly, suppose I shou'd for once lay aside the Gentleman, and condescend to follow yee herein; what wou'd yee think shou'd I tell yee, that because yee have no more Bellies than a couple of *Shotten-Herrings*, that therefore yee have no Characters at all? And if I shou'd go on, and prove but lucky enough

now, to support this in your own Way, and from your own Instance; why, then yee would certainly loose your Joke, which would be exceedingly mortifying, if as the Poet sings,

*Glory and Gains the industrious Tribe provoke  
And gentle Dulness ever loves a Joke.*

Pope.

Hear then the Words of SOLOMON. *A Man's Belly shall be satisfied with the Fruit of his Mouth, and with the Increase of his Lips shall be filled.* Prov. xviii. 20. Whence *Booed!* may be drawn this natural Inference. Where the Increase of a Man's Lips has been great, even voluminous, and that Man's Belly is not enlarg'd, nor fill'd, there it is certain the Fruit of that Man's Mouth has been unsatisfying, unfilling; has been Vanity, yea, even lighter than Vanity itself. Will yee not now own, that I have served yee at a dead Lift, and help'd yee to a Text, and a learned Comment thereon, which yee may reserve against your next Attempt, to prove that a Man has or has not a Character from the Bulk of his Body. But for one Moment to turn my Style: *Philanthropos* would be much concern'd should his Character indeed decay in the Esteem of Men of truly religious Sentiments, for to such he bears a great Regard, and of their Esteem he entertains a very just Sense; but this, when he reflects upon his own Conduct, he does by no Means fear, as he has been far, very far from giving any Opposition to what he takes to be the Work of God either in New-England or elsewhere: The Delusions of the Devil, and the Whims and Caprice of weak or designing *Enthusiasts* he has indeed withstood, and hopes he shall ever withstand, and to the utmost of his small Abilities ridicule and expose, as the properest Way in his Opinion, to bring such Men to a right Use of their Reason and Understanding. But to return. The *Zealots* go on and say, they neither wish nor suspect a Forgery in the Extracts. How, not so much as suspect a Forgery? Pristee read these Lines of yours once more; have Recourse to *Philanthropos's* Letter; look in your Glass, and then tell me honestly, doe not your Foreheads redden? Is there no more Blood than ordinary flushing upwards? Truly I fear not, by what next follows, where you say, *How- ever this has given this angry Author a fairer Opportunity of securing his ECCLESIASTICK in his good Sense, Virtue and Religion, a rational Religion I suppose, and question not he had a good round Fee for the Panegyrick.* Pristee what sort of Religion is thine? I shrewdly suspect it has nothing of rationality in it, by your making such a Joke of a rational Religion. But, answer me yee *Zealots*, can there be any such Thing as a Religion, truly and properly so called, that is not rational? Is not Religion founded on the Reason and Nature of Things, and must it not then be rational? What is it that makes yee, if in Truth yee are, *Christians*, rather than *Mahometans*? And see, if Reason is not the principal Thing in the Case: If it is not, yee may e'en as well be at once circumcis'd, and preach to us next from the *Alcoran*. But what makes thee *Zealot* the second think the Panegyrist had a good round Fee for his Performance? Was it because thou *boastedst* that TWO HUNDRED POUNDS, or some such large Sum in Money or Apparel, was paid to one of thy Fraternity for drawing up the Character of a young Gentleman, and which was inserted in the Gazette within this Twelve-Month past, that thou judgest in the present Case. Yes, I will own to thee the Panegyrist had a Fee, but such a one as thy narrow Soul cou'd take no great Pleasure in; even the Satisfaction arising in his own Breast from the Consciousness of doing Justice to the Character of a good Man, insulted and unjustly abus'd. A Gratification infinitely superior to that of accumulating Wealth, and of which none but virtuous Minds are capable. And are you really in Earnest, when you say you think the ludicrous *so forth* (as you call it) with which one of the Letters treats the *New-Birth*, &c. makes the nearest Approach to Blasphemy of any Thing you ever yet saw in the Gazette? You have forgotten sure, the Comparison *Zealot* the first made of a wretched Mortal, preaching as wretched a Sermon, to the great Judge of all the Earth, the Lord from Heaven, condemning a guilty World to penal Fire. You next seem angry the Editor should presume to tell yee, to instruct he does not pretend, that the Christian Religion was a true proper and rational Religion, and say *as you know it before, we might find it all in Agrippa's Creed*

*recited, censured and confuted in a list's excellent Piece of Dr Watts's.* How Sirs! The Christian Religion, for that was the Religion I spoke of, censured and confuted by Dr Watts! The Doctor truly is not much oblig'd to you for this Character of his Writings; but I find it is as equally dangerous to be your Friend as your Foe. For how grossly you injure the good Doctor in this Particular, at the same Time how much any Man may rely upon any Thing you say, let the impartial World judge, when they shall read the following Words of the Doctor, in that very Book you mention, viz. "The Man who renounces any one Point of the Religion of Reason, so far renounces Christianity also; for the Doctrine of the blessed Jesus, comprehends every Part of it, and confirms it (the Religion of Reason) for ever." Is this a Censure of the Christian Religion, the rational Religion I mentioned; or does it look like a Confutation of it? Or, can it possibly be conceived, after such a Declaration as this, the Doctor cou'd attempt what you mention. But, had the Doctor in Truth any such Design, Thanks be to God it is not in his or your Power, (nor, to do him Justice, do I believe it was ever in his Inclination) to confute the Religion I mentioned. No, it is built upon the Rock of Ages, and the Gates of Hell shall not prevail against it. Is it true indeed, and it affords Matter of abundant Sorrow to all that truly revere the Christian Religion; There has a Set of Men arisen in the Christian Church, who instead of preaching the Christian Religion, have most horribly vilified and abused it; reaching for Doctrines, the Traditions of Men; inculcating the wildest Errors and Enthusiasms, which give so much Uneasiness and Disturbance to the Christian World, and throw so much Dishonour on Christianity, which is the Cause, as a great and good Man justly complains, "That the Christian Name does not now appear so venerable as once it did, and as indeed it ever would do, were it free from the Blemishes and Corruptions with which proud and ignorant Men have cover'd and defil'd it: giving the sacred Name of the Christian Religion to mere human Inventions, and their own arbitrary Fancies and unreasonable Assertions." How truly were the Practices of such Wretches represented in the Prophet Jeremiah. xiv. 14. *The Prophets prophecy Lies in my Name (saith the Lord) I sent them not, neither have I commanded them, neither spake unto them, they prophecy unto you a false Vision and a Thing of Nought, and the Devil of their Hearts.* And how justly also do they fulfil the Apostle's Prediction, when he says, *Of your own selves shall Men arise, speaking perverse Things to draw away Disciples after them.* For these and such as these yee *Zealots* learn to tremble; and pray to God if Peradventure yee may prevail, that their Hearts may be changed, that they may see the Evil of their Ways, turn from their Iniquities, their Follies and enthusiastick Dreams with which they puzzle and confound if not distract the World; and let them preach the Gospel, when they are properly called to it, as it was left us by our blessed Saviour and his Apostles. And in the mean Time the World will judge whether yee are not those very Writers you mention, who throw off the Restraints of Religion, and never bring her forth but to scourge and to crucify. Passing over your excellent Reasoning in the next Paragraph, which it wou'd be the Height of Indecency and Presumption in me to attempt to follow, especially in that inimitable Height yee soar, when you tell us, *You know who they were who were always crying out 'tis not this the Carpenter's Son?* Thus, for the Sake of calling me a Pharisee, comparing thy wretched Self to the Son of God! For Shame, will yee never have done! Will yee go the round, and compare every bungling Prescher to your Lord and Saviour? Was it not eno<sup>ugh</sup> that *Zealot* the first shou'd affront the Judge of all the Earth, by turning a Parallel between Him and your wand'ring Apostle, the Head of your Party; but thou must go on also to insult, and now compare thyself, Wretch as thou art, to the Saviour of the World, only because he was meek and lowly and condescended to be born in the House of a Carpenter? Is this the Honour and Gratitude due to thy great Creator and Benefactor, or is it the Decency and Reverence becoming those who pretend to be *Disciples*? But to mend the Matter, I expect you'll go on and attempt to justify it from the Writings and Licence of the Poets, from the Example of Virgil or Watts, or who else you think will an-

your Purpose; the Example has been already set you, and you no doubt will follow it; but before you attempt to do thus further prophane, let me remind you in those excellent Words of the Poet,

'Tis yours a Bacon or a Locke to blame,  
A Newton's Genius or a Seraph's Flame:  
But oh! with one, immortal one dispence,  
The Source of Newton's Light and Bacon's Sense!  
Content, each Emanation of his Fires  
That beams on Earth, each Virtue he inspires,  
Each Art he prompts, each Charm he can create,  
What e'er he gives, are given for you to hate.  
Perfist in all divine in Man un-aw'd,

But learn, ye Dunces! not to scorn your God. Pope.

Which may also serve as a Hint to Zealot the first, against the next Edition of his voluminous Performances, to correct 'em where he cites the last Line as spoke of a mere Mortal.

But you think it no decent Comparison, when I tell you that there is as much Difference between Dr *Whitby* and Dr *Chubb*, in Point of Learning, Knowledge and good Sense, as between an *Angel* and a *Hottentot*. Why I now own it a Fault and thus publicly ask Pardon; but not of thee, Zealot, but of the honest *Hottentot* do I ask Pardon; who was, if any one, injur'd by the Comparison, and which in thy own Way and Manner I thus prove.

Firstly, Thou in the Scale of Beings given by thy Apostle art one half *Brute* and the other half *Devil*.

Secondly and lastly, A *Hottentot* has but the brutish Part of thy Composition.

And Thirdly and in the Fifth Place, no *Hottentot* would be acted with so little Sense as thou hast done in this Matter.

First of the First. Thy Apostle has over and over again asserted, that we all, even thou included, are by Nature half *Brutes* and half *Devils*, and so continue 'till the Work of Regeneration passes on us: And as thou in this last Production of thine hast given evident Proof of thy corrupt unregenerate Heart, and none of thy being born again, thou wilt remainst in that self same Gall of Bitterness and Bond of Enmity.

Pass I on next to the second General; namely, that a *Hottentot* hath but half thy corrupted Nature. A *Brute* you may make of him if you think fit; but as *Hottentots* have no Notions or Ideas of a Deity they consequently entertain no dishonourable Sentiments of him; whereas thou holdest eternal, unconditional Election and Reprobation; deny it if thou durst. And consequently again, he that believes there is no God, does not so much Dishonour God, as he that entertains unworthy or cruel Notions of God.

Which brings me fourthly and finally to add, that no *Hottentot-Preacher* wou'd have had so little Sense as to caution his Hearers against reading an Author, and in a few Months recommend a little excellent Piece of Dr. *Watts's*, wherein that very Author is cited and celebrated as a venerable and learned Man. \* And wou'd Dr. *Watts*, think me, cite Dr. *Whitby* as a venerable and learned Man, as he here doth, was he an Author not fit to be read! But to conclude; in Truth I imagine thou hast never read this Book of Dr. *Watts's*, tho' you call it an excellent Piece; more than thy Apostle did: the *Country Parson's Advice to his Parishioners*, which he recommended, and when he was pointed to some *Popish Doctrines* contained in it, by good Mr. *Hammonds*, whose Humility and Modesty had been a good Pattern for thee to have walked by; he acknowledg'd he had never read it. But such miserable Guides are ye ALL!

You go on and tell *Philanthropos* 'that according to all the Rules of Disputation it was incumbent upon himself to prove that the profuse Contribution of 3000 £. rais'd in New-England was not made for the Use of the Orphan-House.' Thou art a rare Fellow, I'll say that for thee, and as perfectly understandest all the Rules of Disputation, as thou dost the whole Art of Preaching: Wherefore since I have said Word for it, I thus attempt to prove this negative. Dr. *Whitfield* in his last Journal gives an Account, such it is, of those Contributions, and which my Correspondents say amounted to 3000 £. but the several Sums he tho't fit in that Journal to favour the World with an account of Amounts only to 2346 £. 14 s. what then is

become of the remaining 653 £. 6 s. ? Not eat, I hope, not all swallow'd; because I find his Eating and Drinking was otherwise sufficiently provided for: And when he tells us the particular Sums he collected, and at what Places, for the Orphans, he says, — Collected so much for my little Lambs — So much for the Orphan-House — So much for my little Ones. Now add the several Sums he mentions in this Manner together, and they fall 520 £. 9 s. short of the Amount of the several Sums he acknowledges to have collected, whence I apprehend it will appear to every impartial Inquirer, that this 520 £. 9 s. was not collected for the Use of the Orphan House, which was the Point to be proved, otherwise he wou'd not have told the World that it was, as he so very particularly does of the other Sums, but when he speaks of the Articles which make up this Sum of 520 £. 9 s. he barely says, collected 80 £. 9 s. — collected 440 £. at such and such Places; it is therefore the strongest Presumption, and which in this Case from the Nature of it amounts to full Proof, that these Sums were not given for the Use of the Orphan-house. And now I dare appeal to the judicious Part of Mankind, whether it does not appear that this 3000 £. was not all of it given for the Use of the Orphans, and therefore whether my Correspondent had not reason with others to expect that that good Man had given some part of that profuse Contribution to the Relief of the poor Fire-Sufferers in *Charlestown*. Nor is *Philanthropos* less justified in his Query, Whether Mr. *Whitfield* did so much as restore one shilling of that Money he had before collected from the People of *Charles Town*, &c. 'than which says this reverend Carpenter a more stupid Question never came out of the Mouth of *BALAAMS* — As, must be supplied to complete the Sense. Now without observing upon your Politeness and good Manners, since those are Matters that and thy *Saints* have declared open War against, as fit only for the Use of the carnal unregenerate part of the World; I only take Notice, that if thy stupidity had not exceeded thy Assurance, thou cou'dst never in a Way of Insult and Derision have compar'd this Query to the Words of the *Ass*. Since thou oughtest to have remembered, what has never I imagine happened to be thy Case, that the Words of the *Ass* were the Words of the Lord, who open'd her Mouth for this very Purpose.

But you exclaim that the Querist shou'd expect Meat out of the Eater; and insinuate, nay positively eno' assert that *Whitfield* had eaten up all the Money he had before collected in *Charles Town*. What ALL! Swallow'd all the Money, sayest thou, that he had before collected in *Charles Town*? What, reserved none, not even the smallest Pittance of those profuse Contributions for his poor Orphans, his little Lambs! Hard hearted, cruel Man, how cou'd he do so? Is his boasted Fasting and Abstinence come at last to this? But great is the Force of Truth and it will prevail. Tho'to give the Devil his due, I really believe thou injurest the Man in this; he surely was not so great a Glutton as you have made him. No, I believe he did let those 5 or 6 Orphans he has at *Georgia* partake a little of what he had collected from the People of *Charles Town*; indeed it was necessary he should do so the better to carry on the Farce; but however if the poor little Lambs were the better for it, it is no Matter thou knowest from what Motive it sprung. But methinks it was not quite so kind in thee, whom he has dubb'd a gracious Minister to blabb out this Truth, Gratitude ought to have prevailed with thee to have treated thy Benefactor with more Civility. But no Wonder since thou so much abusest thy own Master, that thou shou'dst not deal more favourably with those thou professedly combatest, than thou dost in the next Article under the Word *Restoration*; but thou mayest be assured, notwithstanding thy Calumny and scandalous Insinuations, that the TEN POUND STERLING, is safe in the Hands where the Law has placed it: And both thou and thy Apostle, and all his and thy Adherents are challenged to give so good and just an Account of his and thy Collections, even tho' made at a sacramental Table, as is ready to be given of that Money.

And now consider with what Reason thou didst measure *Philanthropos's* Candour and Charity, when he says 'That it can be made appear, that the Money collected here was not all of it for the Use of the Orphan-House, tho' that had been the Pretence for raising it,' since thou

now, to support this in your own Way, and from your own Instance; why, then yee would certainly loose your Joke, which would be exceedingly mortifying, if as the Poet sings,

*Glory and Gains the industrious Tribe provoke  
And gentle Dulness ever loves a Joke.*

Pope.

Hear then the Words of SOLOMON. *A Man's Belly shall be satisfied with the Fruit of his Mouth, and with the Increase of his Lips shall he be filled.* Prov. xviii. 20. Whence *Beoved!* may be drawn this natural Inference. Where the Increase of a Man's Lips has been great, even voluminous, and that Man's Belly is not enlarg'd, nor fill'd, there it is certain the Fruit of that Man's Mouth has been unsatisfying, unfilling; has been Vanity, yea, even lighter than Vanity itself. Will yee not now own, that I have served yee at a dead List, and help'd yee to a Text, and a learned Comment thereon, which yee may reserve against your next Attempt, to prove that a Man has or has not a Character from the Bulk of his Body. But for one Moment to turn my Style: *Philanthropos* would be much concern'd should his Character indeed decay in the Esteem of Men of truly religious Sentiments, for to such he bears a great Regard, and of their Esteem he entertains a very just Sense; but this, when he reflects upon his own Conduct, he does by no Means fear, as he has been far, very far from giving any Opposition to what he takes to be the *Work of God* either in *New-England* or elsewhere: The *Delusions of the Devil*, and the *Witms* and Caprice of weak or designing *Enthusiasts* he has indeed withstood, and hopes he shall ever withstand, and to the utmost of his small Abilities ridicule and expose, as the properest Way in his Opinion, to bring such Men to a right Use of their Reason and Understanding. But to return. The *Zenots* go on and say, they neither wish nor suspect a Forgery in the *Extracts*. How, not so much as suspect a Forgery? Prithce read these Lines of yours once more; have Recourse to *Philalettes's* Letter; look in your Glass, and then tell me honestly, do not your Foreheads redden? Is there no more Blood than ordinary flushing upwards? Truly I fear not, by what next follows, where you say, *How- ever this has given this angry Author a fairer Opportunity of securing his ECCLESIASTICK in his good Sense, Virtue and Religion, a rational Religion I suppose, and question not to had a good round Fee for the Panegyrick.* Prithce what sort of Religion is thine? I shrewdly suspect it has nothing of rationality in it, by your making such a Joke of a rational Religion. But, answer me yee *Zenots*, can there be any such Thing as a Religion, truly and properly so called, that is not rational? Is not Religion founded on the Reason and Nature of Things, and must it not then be rational? What is it that makes yee, if in Truth yee are, *Christians*, rather than *Alabometans*? And see, if Reason is not the principal Thing in the Case: If it is not, yee may e'en as well be at once circumcis'd, and preach to us next from the *Alcoran*. But what makes thee *Zenot* the second think the Panegyrist had a good round Fee for his Performance? Was it because thou hearest that TWO HUNDRED POUNDS, or some such large Sum in Money or Apparel, was paid to one of thy Fraternity for drawing up the Character of a young Gentleman, and which was inserted in the *Gazette* within this Twelve-Month past, that thou judgest in the present Case. Yes, I will own to thee the Panegyrist had a Fee, but such a one as thy narrow Soul could take no great Pleasure in; even the Satisfaction arising in his own Breast from the Consciousness of doing Justice to the Character of a good Man, insulted and unjustly abus'd. A Gratification infinitely superior to that of accumulating Wealth, and of which none but virtuous Minds are capable. And are you really in Earnest, when you say you think the ludicrous *so-far* (as you call it) with which one of the Letters treats the *New-Birth*, &c. makes the nearest Approach to *Blasphemy* of any Thing you ever yet saw in the *Gazette*? You have forgotten sure, the Comparison *Zenot* the first made of a wretched Mortal, preaching as wretched a Sermon, to the great Judge of all the Earth, the Lord from Heaven, condemning a guilty World to penal Fire. You next seem angry the Editor should presume to tell yee, to instruct he does not pretend, that the Christian Religion was a true proper and rational Religion, and say *For you know it before, we might find it all in Agrippa's Creed*

*recited, censured and confuted in a late's excellent Piece of Dr Watts's.* How Sirs! The *Christian Religion*, for that was the Religion I spoke of, censured and confuted by Dr *Watts*! The Doctor truly is not much oblig'd to you for this Character of his Writings; but I find it is as equally dangerous to be your Friend as your Foe. For how grossly you injure the good Doctor in this Particular, at the same Time how much any Man may rely upon any Thing you say, let the impartial World judge, when they shall read the following Words of the Doctor, in that very Book you mention, viz. "The Man who renounces any one Point of the Religion of Reason, so far renounces Christianity also; for the Doctrine of the blessed Jesus, comprehends every Part of it, and confirms it [the Religion of Reason] for ever." Is this a Censure of the *Christian Religion*, the rational Religion I mentioned; or does it look like a Confutation of it? Or, can it possibly be conceived, after such a Declaration as this, the Doctor could attempt what you mention. But, had the Doctor in Truth any such Design, Thanks be to God it is not in his or your Power, (nor, to do him Justice, do I believe it was ever in his Inclination) to confute the Religion I mentioned. No, it is built upon the Rock of Ages, and the Gates of Hell shall not prevail against it. Is it true indeed, and it affords Matter of abundant Sorrow to all that truly revere the Christian Religion; There has a Set of Men arisen in the Christian Church, who instead of preaching the Christian Religion, have most horribly vilified and abused it; reaching for Doctrines, the Traditions of Men; inculcating the wildest Errors and Enthusiasms, which give so much Uneasiness and Disturbance to the Christian World, and throw so much Dishonour on Christianity, which is the Cause, as a great and good Man justly complains, "That the Christian Name does not now appear to veritable as once it did, and as indeed it ever would do, were it free from the Elements and Corruptions with which proud and ignorant Men have cover'd and defil'd it; giving the sacred Name of the Christian Religion to mere human Inventions, and their own arbitrary Fancies and unreasonable Assertions." How truly were the Practices of such Wretches represented in the Prophet *Jeremiah*, xiv. 14. *The Prophets prophesy Lies in my Name (saith the Lord) I sent them not, neither have I commanded them, neither spake unto them, they prophesy unto you a false Vision and a Thing of Nought, and the Decree of their Heart.* And how justly also do they fulfil the Apostle's Prediction, when he says, *Of your own selves shall Men arise, speaking perverse Things to draw away Disciples after them.* For these and such as these yee *Zenots* learn to tremble; and pray to God if Peradventure yee may prevail, that their Hearts may be changed, that they may see the Evil of their Ways; turn from their Iniquities, their Follies and enthusiastick Dreams with which they puzzle and confound if not distract the World; and let them preach the Gospel, when they are properly called to it, as it was left us by our blessed Saviour and his Apostles. And in the mean Time the World will judge whether yee are not those very Writers you mention, who throw off the Restraints of Religion, and never bring her forth but to scourge and to crucify. Passing over your excellent Reasoning in the next Paragraph, which it would be the Height of Indecency and Presumption in me to attempt to follow, especially in that inimitable Height yee soar, when you tell us, *You know who they were who were always crying out 'tis not this the Carpenter's Son?* Thus, for the Sake of calling me a Pharisee, comparing thy wretched Self to the Son of God! For Shame, will yee never have done! Will yee go the round, and compare every bungling Prescher to your Lord and Saviour? Was it not eno<sup>u</sup> that *Zenot* the first should affront the Judge of all the Earth, by running a Parallel between *Him* and your wand'ring Apostle, the Head of your Party; but thou must go on also to insult, and now compare thyself, Wretch as thou art, to the Saviour of the World, only because he was meek and lowly and condescended to be born in the House of a Carpenter? Is this the Honour and Gratitude due to thy great Creator and Benefactor, or is it the Decency and Reverence becoming those who pretend to be *Divines*? But to mend the Matter, I expect you'll go on and attempt to justify it, from the Writings and Licence of the *Poets*, from the Example of *Virgil* or *Watts*, or who else you think will an-

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your Purpose; the Example has been already set you, and you no doubt will follow it; but before you attempt to be thus further prophane, let me remind you in those excellent Words of the Poet,

'Tis yours a Bacon or a Locke to blame,  
A Newton's Genius or a Seraph's Flame:  
But oh! with one, immortal one dispence,  
The Source of Newton's Light and Bacon's Sense!  
Content, each Emanation of his Fires  
That beams on Earth, each Virtue he inspires,  
Each Art he prompts, each Charm he can create,  
What e'er he gives, are given for you to hate.  
Perfist in all divine in Man un-aw'd,

But learn, ye Dunces! not to scorn your God. Pope.  
Which may also serve as a Hint to Zealot the first, against the next Edition of his voluminous Performances, to correct 'em where he cites the last Line as spoke of a mere Mortal.

But you think it no decent Comparison, when I tell you that there is as much Difference between Dr *Whitby* and Dr *Chp*, in Point of Learning, Knowledge and good Sense, as between an *Angel* and a *Hottentot*. Why I now own it a Fault and thus publicly ask Pardon; but not of thee, Zealot, but of the honest *Hottentot* do I ask Pardon; who was, if any one, injur'd by the Comparison, and which in thy own Way and Manner I thus prove.

Firstly, Thou in the Scale of Beings given by thy Apostle art one half Brute and the other half Devil.

Secondly and lastly, A *Hottentot* has but the brutish Part of thy Composition.

And Thirdly and in the Fifth Place, no *Hottentot* would have acted with so little Sense as thou hast done in this Matter.

First of the First. Thy Apostle has over and over again asserted, that we all, even thou included, are by Nature half *Brutes* and half *Devils*, and so continue 'till the Work of Regeneration passes on us: And as thou in this last Production of thine hast given evident Proof of thy corrupt unregenerate Heart, and none of thy being born again, thou still remainest in that self same Gall of Bitterness and Bond of Iniquity

Pass I on next to the second General; namely, that a *Hottentot* hath but half thy corrupted Nature. A Brute you may make of him if you think fit; but as *Hottentots* have no Notions or Ideas of a Deity they consequently entertain no dishonourable Sentiments of him; whereas thou holdest eternal, unconditional Election and Reprobation; deny it if thou durst. And consequently again, he that believes there is no God, does not so much Dishonour Him, as he that entertains unworthy or cruel Notions of God.

Which brings me fourthly and finally to add, that no *Hottentot-Preacher* wou'd have had so little Sense as to caution his Hearers against reading an Author, and in a few Months recommend a little excellent Piece of Dr *Watts's*, wherein that very Author is cited and celebrated as a venerable and learned Man. \* And wou'd Dr *Watts*, think yet, cite Dr *Whitby* as a venerable and learned Man, as he there doth, was he an Author not fit to be read! But to conclude; in Truth I imagine thou hast never read this Book of Dr *Watts's*, tho' you call it an excellent Piece, more than thy Apostle did the *Country Parson's Advice to his Parishioners*, which he recommended, and when he was pointed to some *Popish Doctrines* contained in it, by good Mr. *Hamonds*, whose Humility and Modesty had been a good Pattern for thee to have walked by; he acknowledg'd he had never read it. But such miserable Guides are ye ALL!

You go on and tell *Philanthropos* that according to all the Rules of Disputation it was incumbent upon himself to prove that the profuse Contribution of 3000 £. rais'd in New-England was not made for the Use of the Orphan-House. Thou art a rare Fellow, I'll say that for thee, and as perfectly understandest all the Rules of Disputation, as thou dost the whole Art of Preaching: Wherefore since I have your Word for it, I thus attempt to prove this negative. Mr. *Whitefield* in his last Journal gives an Account, such as it is, of those Contributions, and which my Correspondents say amounted to 3000 £. but the several Sums he has tho' fit in that Journal to favour the World with an Account of Amounts only to 2346 £. 14 s. what then is

become of the remaining 653 £. 6 s. 2 d. Not all, I hope, not all swallow'd; because I find his Eating and Drinking was otherwise sufficiently provided for. And when he tells us the particular Sums he collected, and at what Places, for the Orphans, he says. — Collected so much for my little Lambs — So much for the Orphan-House — So much for my little Ones. Now add the several Sums he mentions in this Manner together, and they fall 520 £. 9 s. short of the Amount of the several Sums he acknowledges to have collected, whence I apprehend it will appear to every impartial Inquirer, that this 520 £. 9 s. was not collected for the Use of the Orphan House, which was the Point to be proved, otherwise he wou'd not have told the World that it was, as he so very particularly does of the other Sums, but when he speaks of the Articles which make up this Sum of 520 £. 9 s. he barely says, collected 80 £. 9 s. — collected 440 £. at such and such Places; it is therefore the strongest Presumption, and which in this Case from the Nature of it amounts to full Proof, that these Sums were not given for the Use of the Orphan-house. And now I dare appeal to the judicious Part of Mankind, whether it does not appear that this 3000 £. was not all of it given for the Use of the Orphans, and therefore whether my Correspondent had not reason with others to expect that that good Man had given some part of that profuse Contribution to the Relief of the poor Fire-Sufferers in *Charlestown*. Nor is *Philanthropos* less justified in his Query. Whether Mr. *Whitefield* did so much as restore one shilling of that Money he had before collected from the People of *Charles Town*, &c. than which says this reverend Carpenter a more stupid Question never came out of the Mouth of *BALAAMS* — Alas, must be supplied to complete the Sense. Now without observing upon your Politeness and good Manners, since those are Matters third and thy *Saints* have declared open War against, as fit only for the Use of the carnal unregenerate part of the World; I only take Notice, that if thy stupidity had not exceeded thy Assurance, then cou'dst never in a Way of Insult and Derision have compar'd this Query to the Words of the *Ass*. Since thou oughtest to have remembered, what has never I imagine happened to be thy Case, that the Words of the *Ass* were the Words of the Lord, who open'd her Mouth for this very Purpose.

But you exclaim that the *Querist* shou'd expect Meat out of the Eater; and insinuate, nay positively eno' assert that *Whitefield* had eaten up all the Money he had before collected in *Charles Town*. What ALL! Swallow'd all the Money, sayest thou, that he had before collected in *Charles Town*? What, reserved none, not even the smallest Pittance of those profuse Contributions for his poor Orphans, his little Lambs! Hard hearted, cruel Man, how cou'd he do so? Is his boasted Fasting and Abstinence come at last to this? But great is the Force of Truth and it will prevail. Tho' to give the Devil his due, I really believe thou injurest the Man in this; he surely was not so great a Glutton as you have made him. No, I believe he did let those 5 or 6 Orphans he has at *Georgia* partake a little of what he had collected from the People of *Charles Town*; indeed it was necessary he should do so the better to carry on the Farce; but however if the poor little Lambs were the better for it, it is no Matter thou knowest from what Motive it sprung. But methinks it was not quite so kind in thee, whom he has dubb'd a *gracious Minister* to blab out this Truth, Gratitude ought to have prevailed with thee to have treated thy Benefactor with more Civility. But no Wonder since thou so much abusest thy own Master, that thou should'st not deal more favourably with those thou professedly combatest, than thou dost in the next Article under the Word *Restoration*; but thou mayest be assured, notwithstanding thy Calumny and scandalous Insinuations, that the TEN POUND STERLING, is safe in the Hands where the Law has placed it: And both thou and thy Apostle, and all his and thy Adherents are challenged to give so good and just an Account of his and thy Collections, even tho' made at a sacramental Table, as is ready to be given of that Money.

And now consider with what Reason thou didst measure *Philanthropos's* Candour and Charity, when he says 'That it can be made appear, that the Money collected here was not all of it for the Use of the Orphan-House, tho' that had been the Pretence for raising it,' since thou